

[2.]

T H E  
C H A R A C T E R

O F A N

**Ill-Court-Favourite:**

REPRESENTING THE

M I S C H I E F S

That flow from

**Ministers of State**

When they are

More **G R E A T** than **GOOD**.

*The Arts they use to Seduce their Masters, And the Unhappiness  
of Princes, that are Curst with such Destructive Servants.*

---

*Translated out of French*

---



---

Printed for T. Davis, in the Year 1681.

THAT

THE

Minister of State

THE

THE

THE

THE

THE  
CHARACTER  
OF AN

*Ill-Court-Favourite :*

REPRESENTING THE

MISCHIEFS

That flow from

Ministers of State,

When they are more GREAT than GOOD, &c.

**H**E that stands by and observes the *supple* Addresses and sedulous Applications of *Courtiers*, how greedily men Reputed *wise*, sell their Liberties, and *sacrifice* their time, with what *Patience* they Undergo *Attendance* more Greivous than the toyle of *Algier-Gally-Slaves* or *Popish Pilgrimages*, will be ready to Imagine, that it must needs be some *wondrous Mystery*, which deserves such Superstition; nor can expect less than the *Philosophers-Stone*, where he sees so many *Furnaces* set on work, and so rare *Alchymists* Engag'd.

If he cast but a Superficial Eye on the *Lofty Flights* of the *Favourites* of *Princes*, how in Effect they manage all the *Reins* of the Common Wealth, though their Masters sit in the *Saddle*; how they give *Laws* to the people by Recommending *Judges*, nay Bias Religion it self by bestowing *Ecclesiastical Dignities* and the *Fattest Benefices*, and make the bravest *Swordmen* kiss their Feet, since they can neither get, nor hold any *Command* of Honour or Profit, but through their *good Graces*.

He, I say, that Remarques all this, and also how their seeming *Virtues*, and perhaps but imaginary Abilities, are *Magnified*, and *Multiplied*, and even their *Errours* with Veneration *Concealed*, *Extenuated* or *Justified*; with what ease they trample upon their *Adversaries*, and prefer their  
*Dependants,*

*Dependants*, how can he refrain from drawing at so tempting a *Lottery*, or escape those delicious *Charms*, which would almost delude a Stoick to mistake such a Fortune for his *Summum Bonum*.

But alas, these are only *Outsides* to Amuse the Ignorant, these stately *Scatcheons* serve but to hide a dead *Corpse*, and these excellent *Odours* to perfume a *Sepulchre*; The *Factions* wherewith every Court and State is perpetually pregnant, the *Envy* and *Emulation*, which, though not so loud, is yet perhaps fiercer than open *War*; the *Spies* which (like *Eunuchs* in *Turkey*) are there set upon all mens *Actions*, and the *Slippery paths* on which they walk; the *Keen* and *Pestilent* *slanders* against which *Innocency* it self is scarce *Armour of Proof*. These and a thousand other *Inconveniencies* are not presently discovered; And indeed, 'tis perhaps fit they should be Concealed, lest otherwise men of *Sence* and *Integrity* avoid *Courts*, as persons in debt do *Prisons*, and dread *Greatness* like *Infection*.

Which would yet be more Apprehended, if they could have either the *Prudence*, or *leisure* to Reflect, How many persons that in a private Station were *Honest*, *Just* and *Resolute Patriots*, when once preferred to the Misfortune of being *Great*, have Abandoned all thoughts of the publique-weal: their *Integrity* Retired to give place to their *Fortune*, too Rank preferment stifled their *Honesty*, and thence forward they aim'd only to Advance their own narrow *Interest*, and blow short-liv'd *Sparks* to warm their private fingers out of the *Publique Ashes* of their Ruined Country.

Their *Innocency* lasts scarce so long at Court, as the first man's did in the *Terrestrial Paradise*. Though they were not wicked before, yet they believe they ought to become so, and therefore as the Foolish *Wiseman* of old flung all his *Goods into the Sea*, that he might more freely *Philosophize*: They resolve to rid themselves of their *Consciences*, that with less *Encumbrance* they may Manage the *Affaires of State*. They Conceit *pride* necessary to support their *Dignity*, and that should they not swell and look *Big*, their Condition would be nothing Chang'd, that *Civility* would Reduce them to that *Equality*, whence they had forc'd themselves with so much trouble, to avoid *Contempt*, not being able to render themselves *Respected*, they study to make themselves feared. They esteem, that there is no way left to blot out the memory of their former *Qualitie*, but by the present *Objects* of their *Tyranny*, and that they shall not hinder the people from *Laughing* at their *Infirmities*, but by *Employing* them to weep for their own *Miseries*, and complain of their *Cruelties*.

One would think it *Bedlam-Folly*, that men not unacquainted with *History*, and sufficiently warned by *Experiences* of their own times, should adventure on the very same *Precipices*, on which, All that went before them broke their *Necks*; But we must remember, that *Ambition* is as *Blind* as *Love*: They (like the famous fond *Philosopher*) are gazing at *Stars* till they tumble into the *Ditch*: Their *Eyes* are alwaies fixt on the *Glittering Vanities* above, suggested by a deluded *Imagination*, so they never look down on the *Wrecks* and *Shattered Fortunes*, and *dismembered Bodies* and *forfeited Heads*, and *Infamous Memories* of their *Predecessors*. For few have the *Wisdom* to foresee, how hard it is in *Greatness*



nels to pursue *Honest* and *Safe* Maxims, what Resolution is required for the Potent to be *Innocent*, what sordid Interests they are forc'd to Espouse, and by what *Insensible* Degrees they are brought at last to swallow those Actions and Compliances without Reluctancy, which at first they look'd upon with Derision; What long since was observ'd of *Sejanus*, holds true of many latter *Tympanies of Grandeur*, that their *favour* is not to be purchased without some notable *Crime*; You must part with your *Honour*, nay your *Soul*, if you expect promotion from such Spirits: If this were sufficiently weigh'd, we may justly presume, such as have a strict Regard to *Honesty*, would not so precipitate themselves into publick Affairs, and stand gaping like greedy *Camelions* to be puffed up with the tainted Air of *Haughty and Luxurious Courts*, where Interest can scarcely be preserv'd (unless by Miracle) without a shipwreck of *Conscience*.

But (to make our approaches a little neater) If it be so ticklish a thing for even a good man to abide long in Honour, without becoming like the *Beast that perisheth*, and acting Dishonourable things, What then shall we say of those *Portentous Meteors*, that some times Blaze in that superior Orbe, noxious *Exhalations* drawn up by the wanton Beams of Favour, from the slime and filth of the World, and which presage more *Calamities*, than a *Comet*, to those Nations in which they appear? Insolent *Giants*! that Combat with display'd Colours, the Authority of the *Fundamental Laws*, and all methods of *Justice*, who in the Government of a State produce a Design form'd for its *Ruin*, who grow fat and Burly from the juice, and substance of Exhausted Provinces, who build their own Houses with the *Wrack* and dissipation of a whole Kingdom. Princes and Great men should be happy, if without dying by *Proxy*, they could live in Person; They are born oft times with excellent Qualities, and are *Calves*, fill'd with Riches and Power, that might do good to all the World, if the winds would but let them flow gently according to their own Nature. But as Extraordinary *Beauties* are Court'd by variety of Lovers, so such *Exalted Conditions* rarely want a swarm of *Flatterers*, meer *Insects* bred out of putrifaction by the warmth of *Royal Sunshine*, that under the umbrage of *Adorers*, make themselves *Masters*, and by a colour of Service, exercise an *Empire* even over those that think they Command the *Universe*; whose sacred Names in such a Case become but a *Pass-Port* to Mischiefs; Their Authority a Sanctuary to *Crimes*; their *Revenues* but *Tinder* to Debauchery and supplies for *Riot*; Their Power an Instrument of *Revenge*, and a scourge and plague to those very people whom it ought to cherish and protect.

What shall we say of these *Insufferable Grandees*, who reck their *Private Spleens*, with the *Hands* and *Arms* of their Master? Who declare all those guilty of *High Treason*, who do not fall prostrate before them? who by *Fatal Wars* and dishonourable *Treaties* of Peace, by abandoning the true Interest of their Country, and playing the *Mountebanks* with the *Body Politick*, till they cast it at once into a *Feavour*, and a *Consumption* endeavour all they can to bring the people into *Despair*, and would gladly Reduce the honest sort of men to so miserable a Condition, as to be unable to save themselves, but in a *Revolt*; That so they may palliate their own *Villanies*

by others forc'd Disobedience, and trip off with the spoils of a Nation in a General Combustion of their own Kindling?

Observe them in *Ancient History* (for meddle not with our Times) They first Ruin the people, and then, if not themselves, their Masters, and many times bring Destruction on all three. Their Courses are all Violent and Domineering, they own no Laws but Will and Pleasure, their pace is always *Full-speed*, they whip and lash like Masters of a *Bridlewell*, rather than persons intrusted with the Governance of Free-men. All to them is plunder, all is *Prey*: They cannot feed but on *dead Bodies*, they first *Rise the ship they Sail in*, and then wilfully *strand her*, to conceal their own *Robberies*: Though they came only out of the *Dirt*, and to speak truly, are of *Kin* to no Body, yet they believe themselves the Heirs of all the World; There is no *Officer* of the Crown, no *Governour* of a Place, whose Succession they do not pretend unto; They think they are not in safety, so long as there is any man in Credit or Authority, that is not a *Creature* of their own Raising.

Such people commonly introduce themselves by *Low means*, and for the most part, such as are *dishonest and Vile*; they not seldom owe the Commencement of their Fortune to a well-Danc'd *Saraband*, to Agility of Body, to the *Beauty* of their face, or the interest of a *Strumpet*: They make themselves valued by *shameful secret Services*, whose payment is not publickly to be demanded. In a word, though wise Antiquity allow'd no Entrance into the Temple of *Honour*, but through that of *Virtue*, yet these croud themselves into *Credit* by the Recommendation of *Vice*, their crimes which truly deserve the *Halter* and the *Ax*, are the sole *Rounds*, whereby they mount the Ladder of *Towering preferment*.

Nor is their *progress* amittable to their eyes; Their design being only to make complaisant propositions, they enquire not whether they profit or Incommode; If they do but *please* 'tis enough. They insinuate themselves into their Masters Favour, by the Intelligence they endeavour to keep with his *Passions*. And having once possess themselves of his mind, they seize on all the *Avenues*, and leave not so much as an entrance for his *Great or Privy Council*, nay, scarce for his *Confessor*: How weak and tender soever his inclinations may be to *Evil*, they water and Cultivate them with so much Art and Diligence, that presently there springs up a *great-Tree* from a little *Seed*, and a violent and Opinionated *Habit*, from a light Disposition.

These are the *Petroniuses* and the *Tigilliniuses* about *Nero*; These are the *Advocates of Voluptuousness*, the Pest of a Realm, and the *Evil Genii* of Kings.

'Tis Incredible to think how many *Charms* they use, without Employing those of *Magick* (of which yet the people forbear not to Accuse them.) How Ingenious are they to invent new pleasures to a Sated and disgusted Soul, and with what *pungent sharpness* do they awaken the sleeping *Lusts*, which Languish and can no more?

Yet do they not at the first onset become *absolute Conquerours*, but for a time dispute with *Virtue*, which shall gain the Ascendant in the Court of a Prince of *Eighteen*; Sometimes she gets the better, sometimes is *Repuls'd*, so that for a short season there is a divided or Alternate *Empire* over his Affections; A kind of *Twilight* between Good and Ill, just Government

government and Tyranny party per pale. Projects brave and good, are Resolved upon, but before they can come to Execution, the Humour is altered, good Counsels are given, but ere they take Impression on his mind, a Debauch is contriv'd, which dashes them out of his Memory, and they are thought of no more. Honest Burrhus is hearkned to perhaps, but these Court-Eunuchs will take care, he never shall be believed.

However thus far, they are like Samson's Ballance, and things are not yet grown desperate, but at last, they carry away all before them: The Epicure destroys as much in three days, as the Stoick built in five Years: Having undermined or stormed the Fortrefs, they by peicemeals dismanle it, and undo the whole Frame: They assault their Masters good parts one after another, from petty Sallies of Humour and Sociable Revels, and a refreshing Glas and blushing Gallantries, they lead him on step by step to the utmost degrees of Debauchery, Adulteries, Perjuries, Cruelty and Tyranny.

At first they content themselves to breath in his Ears, that it is not necessary for a Prince to be so precisely Religious, so strictly Just, so nicely Temperate, or so very much an honest Man. That it's sufficient, if he is not Wicked, that Wine and Women were designed to sweeten the toils of Empire, and the Fair created on purpose for the diversion of the Great. That he would put himself to too much trouble to make himself beloved, that he only ought to prevent his being Hated: Or if that cannot be, to render himself Feared will do as well. That solid and perpetual Probiety is too heavy and too difficult, since its Umbrage and Counterfeit, hath no less splendor than the Original, and produceth the same Effects; that a virtuous action or two, kind and popular, (which is no great matter of cost,) being fitly performed, may serve to entertain his Reputation; nor will they leave him in so fair way. After having made him esteem good, as an Indifferent thing, they make him approve ill as reasonable, and afford Vice the colour of Virtue, and represent those things which are the shame of all the rest of mankind, as peculiar Ornaments of Majesty.

To authorize his worst Actions, great Examples shall not be wanting, they tell him, it is not in Turkey and amongst Barbarians that he is to look for Precedents, that all things are lawful to the Powerful, or at least any thing may be made appear to be so to the Simple. God's own people, the Holy Nation (say they) Sir, will furnish you with Instances more than enough. That very King that built the Temple, was also the Founder of a Seraglio, and we at this day see at Constantinople but a Copy of what was formerly to be seen at Jerusalem; you content your self even in the heat of full veins and vigour of youth with half a score or Forty or Fifty Women only, whereas he that was the wisest Prince the Earth could ever boast of, even the superlative Salomon, in his old Age had six hundred, which the holy Scripture implies to be Legitimate Wives, without reckoning those which were his Concubines; And have you not heard of the last will of his Father David, and of those Gallant things he commanded by his Testament? We shall not Exaggerate them, only beseech you to consider, by how many Deaths he counselled his Son to secure his own Life.

Nay Sir, since the Law of Grace, and amongst Christian Princes, you cannot



cannot find more Sweetness; you are nice perhaps to abandon a Child, or stagger to expose a Son that never disobliged you. But (to omit the practise of Mahumetans, and the modern Example of the most Catholick King in the unfortunate *Don Carlos*) The great *Constantine*, that most Holy, most Religious, and most Divine Emperour (as he hath been called by the mouth of Councils) did much more than this. For he caused his own Son to be put to death upon the first suspicion, which was falsely suggested to him. 'Tis true, he regretted his Execution and acknowledged his Innocency, but this acknowledgement came too late, and his Regret lasted but four and twenty hours. He thought himself quit by causing a Statue to be erected in memory of the Deceased, with this Inscription, *To my Son Chrispus, whom I caused to die Anjustly.*

Do you reserve your absolute Authority? will you always stand upon Justice and Title, and vain punctilio's of Equity? Dare you not use Force when the good of your Affaires requires it? The Example of the Mighty *Charlemain*, who is one of the Saints of the Church, as well as one of the Nine Worthies, may secure you against all the Scruples your Conscience can make, he knew neither a better, nor greater Right, than that of Arms, the Pommel of his Sword served him for his Seat and Signet. To this day there are Priviledges found granted, and Donations of Lands made, by that Good and Orthodox Emperour, *Rowland* and *Oliver* being present, sealed with the Pommel, and which he swore he would warrant with the Edge of the same Sword.

Would you rule Absolutely? At your pleasure leavy Taxes, and dispose of both the Goods and Lives of your Subjects? you shall therein do nothing New or Extraordinary. All the Mighty Monarchs of the East have done it these many hundred Years. And the most Christian King practises it at this day. Discover not so much weakness, as to regard the Sighs and Groans of your People, who are but animated Dirt, prattling Beasts, Creatures design'd to be Slaves, as well by Nature as Fortune. What else were they Born for, what else are they good for, but to be Instruments of your Pleasures, and Sacrifices to your Glory? The only way to preserve your Authority, is to Curb the Vermine and keep them Miserable, do they wince under your Rods, then scourge them with Scorpions. Are they not your Vassals? Why then do they Complain? Shall Slaves be allowed to Murmur and Capitulate? If their Tears grow troublesome, wash them away with their Blood.

There have been Favorites mentioned in Histories that have Instructed Princes, in these and the like Pernicious Lessons, and being at last tyred out with defending Crimes, with precedents, To excuse some new Unparallel'd Extravagance, they freely have told their Prince, that when there was no Example to be found, he might make one. That what had formerly been Unheard of, would, being done, cease to be so: That it would be shameful for the Sovereign Authority to give an Account of any thing it Commands, and Misbecome him, who hath Armies and Fleets to maintain his Actions, to seek Words or Pretences either to disguise or Justify them.

There is not a man (this is the Language of the *Sejanusses* and the *Plantusses*) Innocent in all the parts of his Life, and who in his Soul

Envies

*Envy* not his Superiours, and whom they Envy, they Hate. Therefore the Prince cannot but Condemn the *Guilty*, nor strike any but his *Enemies*; consequently he gratifies him, whom he bereaves only of his *Goods*, in that he takes not away his Honour and leaves him his Life. *Honesty* and *Justice* are virtues proper for *Merchants* and *Lawyers*, not for Sovereigns; That to be *Slaves* to their words, is to Depose themselves, and abandon their Prerogatives, that even in Heaven (if there be any such place above a Ladies Lap) the *Oaths* of Princes are put in the same Scales with those of Lovers. That *Jupiter* Commands them to be thrown into the *Wind*, as things of no Obligation, and never to be regarded further than present Interest requires.

Thus in a way of *fooling* and telling of *Fables*, they persuade the Prince, that he is not obliged by his promises, nor ought to hearken to the *Fancies* of Preachers, or *Dotages* of Legislators, but stands Exempted by his *Quality* from all Laws *Divine* and *Humane*, nor is obliged by ties of Justice or Prudence: And that it belongs to him *Jure Divino*, to define unto men, what is *Good* or *Ill*, to declare unto the world, what for the future he will have to be *just* or *unjust*, as well in *Morality*, as *Policy*.

Thus are *Tyrants* made, from this Stock *Monsters* are engendred, from such Commencements, we come to set *Rome* on fire; to *Butcher* the *Senate*, to dishonour *Nature* with Debauches, and declare War against it by *Parricides*. These wheedling Whisperers are the first *Causes* of so many *Miseries*, and did not these winds Blow, we should be sensible of none of these *Tempests* and *Hurricanes*, able to discompose the Harmony of the best *settled Governments* in the World.

Wherefore, since in the whole Bulk of sublunary Beings, there is no *Good* of so great use, and which so universally Communicates it self as a *Good Prince*, nor any *ill*, which disperseth it self further, or is more pernicious than a *bad one*: Can there be any punishments great enough in all the extent of *Humane Justice*, for those who *Change* this Good into *Ill*; Who corrupt so *Salutiferous* and so excellent a thing? They had far better have poisoned all the *Wells* and all the *Fountains* in their Countries; nay should they infect the *Rivers* themselves, Water might be gotten from else where, even Heaven would still furnish us with some *refreshing Drops*: But here of necessity we must either *Choak*, or drink *Poison*; against these *Domestick Ills*, we are not permitted to use *Foreign Remedies*; We are obliged to continue *Miserable* by the Laws of our *Religion*, and to obey *Furies* and *Madmen*, not only out of *Fear*, but also for *Conscience* sake.

For which cause, since the persons of Princes *whatsoever they be*, ought to be *Inviolable* and *Sacred*, and that the *Characters* of Gods finger makes an Impression, which we are to Reverence, on what *matter* soever it be Engraven, no wonder, if *Subjects* turn all their hatred against these *Flatterers*, which cast them into those miseries without Redemption: If they pursue with all manner of *Execrations* these evil Councillors which give them *Ill Princes*, which provoke Innocents to *Murder*, and good natures to *Barbarous Cruelties*: 'Tis their pernicious Advice, which occasions all fatal Resolutions. Their maxims of *Fire and Blood* assure and fortify Malice, when it is as yet timorous and doubtful, they *sharpen* what cuts, they precipitate what is falling, they encourage the



*Violent* to run after the prey, they inflame the desires of the *Avaricious* to invade their peoples *Goods*, and those of the *Lascivious* to *Debauch* their Daughters and *ravish* their *Wives*.

But if they meet with *Natures*, which are not susceptible of those *Strong Passions*, and which by their *Complexions* are in an equal degree distant from *Vice* and *Virtue*, if they light on those *soft Princes*, who are without sting or Spirit, and have small Inclinations to great and mighty Evils, but rather propense to *Ease* and *Effeminate* delights, such as divide their time between the *Cup and the Bed*, and are more intent at the *Theatre* than the *Council Chamber*. 'Tis still so much the *Worse* for those people, vvho live under them, for abusing the simplicity of their *pliant Master*, and taking the Advantage, vvhich their Spirit hath over his, they themselves *Reign* openly, and their unjust *Dominion* adds to the vveight of *Tyranny*, the *shame* that occurs from suffering it from a particular private Person and fellow Subject.

You cannot *Imagin* the *wiles* and *Artifices* they use to attain hereunto, and totally to subject to themselves the Prince. Their method is to spur him vvith *Glory* in the Establishment of their *Fortune*. They give him to understand through several *Trunks*, that his *Predecessors*, vvho vvere nothing more powerful than He, made some far *greater Creatures* of their own, that 'tis more safe to raise up *New people*, vvho have no dependance, and vvho shall only hold from his Majesty, than to use persons of *Ancient Birth*, and of known *Probity*, vvhole Affections and party may be already made; That it concerns his *Honour* not to leave his vvorks *Imperfect*, but to labour for their *Embellishment*, after he has Established their *Solidity*. That he ought to put them in a Condition, that they may not be *Ruin'd*, but by themselves. That if he yields to the desires of his *Ancient Nobility*, vvho vvill indure no *Companions*; or if he consents to the *Complaints and Petitions of his People*, vvho are ever *Enemies* to all *Growing Greatness*, he vvill not for the future have the power to reward a *Servant*, or to gratify those that oblige him. But must live a *Precarious King*, a meer *Duke of Venice*, a *shadow of Royalty*, and be forc'd to call an *Assembly of the States*, to dispose of the least Office in the Kingdom; Besides, they Represent, that he cannot Abandon a person vvho hath been so dear unto him, vvithout condemning the Conduct of many *Tears*, and rendring a publick testimony either of *past Blindness*, or present *fickleness*. Nor wants this Argument its force, for 'tis certain, that having begun to love any object for the *Love of it self*, time presently adds our own Interest to the merit of the thing, the desire that we have that all the World should believe, that our Election was good, makes the action of necessity, which before was *Voluntary*, so that what hath been done against Reason, being not to be Justified, but by an *headstrong Perseverance*, we never think that we have done enough, and upon this fond conceit, though never so much Reason be offered to discontinue our Affection, yet it seems, we are obliged in point of Honour, to defend our *Judgment*.

Now, if these *Temptations* can shake stable minds, and sometimes make *Wise men* fail, we need not be Astonisht, if they easily overthrow *Weak Princes*, who make use only of *borrowed Reason*, and who will yield themselves

themselves to be perswaded by a very mean Eloquence, so it but suits with their already biassed Inclination.

And when once a Prince is Engaged in the making of this Subject (whom as much without Merit, as beyond Measure he dotes upon) *Great*, He speaks of him no more, but as his Enterprize, and the utmost Effort of his *Prerogative* and creative Power, and so goes on in a blind Zeal, till without minding it, he even Adores what he hath made, like the Statuaries of *Athens*, who from their own handy-work chose their *Gods*; His thoughts which should be imployed for *Glory*, and the publick good of his Realm, and have no other Object, but the *safety* and *wellfare* of his people, are all at an end in this pitiful design, in blowing up a gaudy bubble of Honour, as *vain and trivial*, and yet no less *Gay*, than that which Children raise with a *Quil* from *water and Soap*; He opens to him all his *Coffers*; and pours out treasures on him as much in despite of others, as to benefit him; And at last when he hath conferred on him all the *Offices* of the Kingdom, and all the *Ornaments* of his Crown, and has nothing left to give him but his own *person*, he surrenders that too with so absolute and so total a Resignation, that in the very *Monasteries*, there is not an Example of a will more *Subjected* and more perfectly Renouncing it self.

Hence forwards he appears at *Concill*, but when his presence is necessary to Authorize some Extravagant preresolv'd design, in the debate of which he never bore a part, and is content to shew himself for no other purpose, but to justify what those that advised him to it, are both *affraid* and *ashamed* to own; He is amuzed with petty Divertisements unworthy of his *Condition* and of his *Age*; They take from about him all that dare speak *Truth*, they Ruin under several pretences all that's *Eminent* and *Virtuous* in the State, and he Imagins because they tell him so, that all this is absolutely *necessary* for his *Service*, and the support of his Government; Thus *Seneca* must be *Butcher'd* before *Nero* could turn perfect Monster, and *Boetius* banisht by *Theodoricus*, at the perswasion of his three fatal Favourites, because that good and wise Statesmen was an obstacle to their lewd designs.

To ruin honest *Patriots* that would stop the unhappy Torrent, slanders are raised, and *Calumnies* advanc'd, and false informations Encouraged, they are seized, on general Rumours without specifying their Crime, and condemned unheard as Enemies to *Religion* and the *State*; Those that are Rich and peaceable are Entrapp'd by *Informers* and penal Edicts let loose upon them: Those whose *past Services* and undoubted *Loyalty* maintain them in repute, and whose *fidelity* is without Reproach, are employed in Chargeable, or put upon hazardous Attempts and ungrateful Offices, either that they may lose their *Reputation* or *themselves*. Some are driven away by an absolute Command to Retire, others Honorably *Banisht* by an Embassy, and in the room of all these, the ambitious *domineering Cabal* place persons at their own Devotion, who never look farther than their Benefactors, and stop at the next Cause of their Fortune, and therefore study to serve and advance their Interests, who raised them, not the Prince's, though still they call themselves his Servants, and would be thought the greatest Zealots for his Honour.

Thus may an *unfortunate Prince*, come to be at the Mercy and Discretion

cretion of his *Favorite*, he shall not cast a look, but presently a spy renders the other an Account, nor utter one word, but what is told him again, so that in the midst of his own Court, and amongst all his *Guards*, he shall be Invironed with none but *Savages*, that prey upon him, not having one *faithful Tongue* about him, that dare truly represent his peoples Sufferings, nor one *honest Ear* to whom he may tell his own: Besides he quickly becomes so far Engag'd, that there is no way for him to release himself, the other making all the World his *Real Enemies*, or suspected for such, that he may have none but him to trust: And by having long had the possession of Affairs, which he Communicates with none, he alone understanding all, and knowing the *State*, he at last becomes a *necessary Evil*, vvhich neither can the Prince be cured of, but by a dangerous Remedy.

After this manner, in an absolute *Peace*, being at amity with his Neighbours, no Foreign Enemy appearing on the *Frontiers*, without striking a Stroke, or having ventured farther than from the *Palace* to the *Theatre*, may a Prince insensibly fall into another *Mans power*, which after the defeat of an Army, is the worst thing that could happen; And to speak home, the Battel of *Pavia*, was not so fatal to *Francis* the First, nor the taking of *Rome* to Pope *Clement* the Seventh, For if their *disgrace* was great, it was not *Voluntary*, if they lost their Liberty, they in their Afflictions preserved the Glory of their *Courage*, and if they were taken *Prisoners*, 'twas by a great Emperour, who was their Enemy, and not by one of their *Petty Subjects*; There is no Captivity so miserable, so base, nor so Infamous, as that of a Prince who suffers himself to be *shackled in his Cabiner*, and by one of his own, he can never Exercise a more Cowardly patience, nor be more shamefully happy: Suppose a King should Eat his people to the very Bones, and live in his own State as in an Enemies Country, he would not so far estrange himself from the duty of his place, as when he obeys another; There is 'tis true, a vast difference betwixt *Tyranny* and *Royalty*, yet the former resembles the latter a great deal more than *Servitude*. It's at least some kind of Government, and one way of Commanding men, although a very ill one. But for a Sovereign to give up himself as a prey to three or four *Petty Fellows*, in the knowledge and Conduct of all his Affairs, certainly there cannot be a more miserable *Interregnum*, than such a Prince's Life, during which he doth *nothing*, and yet doth all those Evils which may happen to the People.

In this Condition he is civilly Dead, and hath as it were *Deposed* himself, it is only his Effigies, which is used in publick, which out of custom, and for a show hath some Homages paid, and useles Congees made to it. But in effect Royalty is forsaken, and Favour only Courted, and a civil Idolatry committed; For as some *superstitious Bigots* say ten *Ave-Maria's* to one *Pater Noster*, and call an hundred times oftner upon *St. Francis*, than on our Saviour, so in this case, where one addresses himself to the King, forty suiters apply themselves to the *Favorite*; For indeed to go to the Prince without his mediation, would be a certain course to *spoil your Busines*, though never so just in it self, or advantageous to the Publick.

What a brave thing it was in former times, to see a King of *Castile* who



who durst not walk abroad, nor put on a *new Suite*; without the permission of *Alvares De Luna*; all favours which others demanded of his Majesty, he himself was obliged to obtain from him. The most he could do was to recommend *their Petitions* to his Favourite, and to do good Offices with him, for those whom he loved. How preposterous would it be to see such a Courtier, as he was, who revoked the Elections of his Pridce, turn'd those out of their places, to whom his *Master* had granted them, nay proceeded to that height of Insolence, that he took it very ill, that his Master should *once in his Life* offer to read a paper, which he presented him to *Sign*, and complained that this was to *upbraid his Fidelity*, and forget his past Services.

But there are *Shee-favourites* as well as *Bearded-ones*; and though, this be the *weaker-Sex*, yet both their *passions* and *Enchantments* are the stronger of the two. *Hercules* and *Achilles* were not the only *Hero's* that truckled to the Distaff: *Love* has often govern'd the *Politicks*, and the fortune of a whole Kingdom become the pastime of a *debauched woman*; For it's too true, that such persons have strangely derided the authority of the Laws, and the Majesty of Empire; More than once, they have trampled underfoot Crowns and Scepters, they have taken pleasure, and sported themselves with the Violation of Justice, and Gloried in their cruel Pride, in Afflicting and Rendring Humane kind Miserable: 'Tis not long since there appeared one of these *Heroina's*, who was risen to so high a degree of *Insolency*, that having been solicited about a certain Affair, which had been represented unto her, as *just and facile* to be done, that she might the more *willingly* Employ her self therein, she answered with a fierceness worthy of her Sex and profession, *That she used not her Credit so lavishly, that another might serve in so slight an occasion, to do just and possible things, for her part she accustomed her self only to undertake those which were Unjust and Impossible.*

How many Mischiefs do you think follow such an one, how many Violences are committed under the shadow of these fatal *overgrown Medlers*? such a *puffed up Succuba* hath not a Groom or a Lackey, who believes it not to be his Right and Priviledg to abuse at his pleasure any other Subject, and by alledging only that he belongs to such a *great Minion*, commits all Outrages with *Impunity*, affronts Justice, and dares tell you to your teeth, after he has *Cheated* and abused you never so grievously, that you are obliged, and ought to thank him for his *Civility*, that he did not *Murther* you.

All this while, you will say, what is this to the Prince? And yet with all deference be it spoken, he cannot be said to be wholly *Innocent* of the miscarriages: His Ignorance is not *Unblameable*, his *Patience* herein is not *Virtue*, and the Disorders which either he *knows not of*, or which he *Suffers*, are imputed to him before God, even as if himself had done them, and therefore that Prince who was according to Gods own heart, in expresse terms desires him, and that in the fervency of his most ardent Prayers, that he would *Cleanse him from secret faults, and acquit him from the sins of others*, which last word Intimates, that Kings ought not to

content themselves with a *personal Innocency*, that it is not enough for them to be Just, if they lose themselves, and destroy their people by the *Injustice* of their Ministers, which becomes their own, because they tolerate it, and *Countenance* it, by Conniving and not punishing it with severity. *Qui non prohibet, quum potest, Jubes.*

Not to multiply Examples: Can King *Abasverus* be justified, who in a moment abandoned to the Vengeance of a *pernicious Haman*, so many thousand innocent Lives, and those too of the *Selected people of God*, without inquiring into their Crimes, or making any Reflection on what he granted: He had doubtless no bloody design, nor any Imagination whether that inhumane Commission he so readily delivered with his *Royal Signet*, would tend, and his ordinary idleness, or over conceit of the Justice and Prudence of his Favourite, suffered him not to take any further Cognizance of it, which rendred him *doubly Culpable*, to permit so many Murthers, and yet to be ignorant of it. For so, no less wittily, than judiciously, *Seneca* brings in *Claudius* in the other World, and some men Reproaching him with abundance of Murthers, done under his Name, who pleaded not Guilty, and protested he did not so much as know what they meant, nor ever heard of those sufferers Names before, upon which the Ghost of *Augustus* rose up, and said, *Thou Mifcreant, we talk not here of the slaughters thou hast committed, but of those thou hast not known: For it is a more shameful thing to a King to be ignorant of the Evil that passes in his Kingdom, than to act it. Turpius ignorasti, quam occidisti.*

Great Events are not always produced by great Causes. The Springs are hid which move these vast Machines of State, that externally appear, and when those Springs happen to be truly discovered, we are astonish'd to see them so small and so weak, and half ashamed of the high opinion we had before conceived of them. A fit of Jealousie in an amorous Intrigue between two particular persons, hath more than once been the cause of a general War. A little reflective Joak uttered in a gay Humour, an Affront to a Page, a whisper and a Nod, a Tale told at the Kings going to Bed, is in appearance nothing, and yet this nothing, hath been the beginning of Tragedies, wherein a Sea of Blood hath been shed, and an hundred heads made fly. 'Tis but a Cloud which passes, a small stain in the corner of the Air, which vanishes rather than abides, and yet 'tis this light Vapour, this almost imperceptible Cloud, which raiseth the most fatal Tempests, which shake almost the foundations of the Earth. The people when ever War is proclaimed, think it their Soveraignes Interest, that 'tis to Revenge some insufferable Affronts, or have Reparations of vast damages sustained, that 'tis to prevent an Invasion, or secure their Tranquility, to encrease Traffick or force by Arms the necessary Conveniences of Peace: When in truth, perhaps all this Bustle and hazard, this Blood and Treasure consum'd, proceeds only from the Capricio's of two or three Pensionary Courtiers, that are content to hazard the Ruin of their own Master and Country to advance the designs of some powerful Neighbour, that underhand feeds them with Gold; Or from some other unthought of whim, if not altogether so base, more Ridiculous.



Will doubt not, but the mighty *Zerxes* made most specious pretences to justify his Arms, when he made his Inroad upon *Greece*, and his *Manifesto*: told wonders of his Intentions; he had received (I'll warrant you) *Injuries*, which he was bound to *Chastise*, and had a *Right* which he was obliged to assert, so that he could not without *diminution to his Glory* refrain the Expedition; he forgot not to tell them, that he laboured for the *Repose* of the *World*, and to unite *Europe* with *Asia*, that he, the mighty Monarch of the *East*, came to *Chastise* the petty *Tyrants*, and that he came purely out of *Compassion* to the people; and offered them a rich *Glorious Liberty*, instead of a poor and shameful *Servitude*; There is no doubt, but he *Falsified* his design several ways; and perhaps swore, that it was immediately Inspir'd him from the *Immortal Gods*, and that the *Sun* himself was the Author of his *Match*; Yet notwithstanding all this *Parade* and colours of *Justice* and *Religion*, the bottom of the business was in truth only this, a *Greek Physician*, the *Queens* *Domestick*, having a mind to review the Port of *Pyramus*, and taste the *figs of Athens*, put this fancy of War into his *Mistress's* head, and got her to engage her Husband in the Attempt. So that the King of Kings, the *Puissant Redoubtable Zerxes*, raised an Army of three hundred thousand *Combatants*, levell'd the Mountains, drank up Rivers, and overburden'd the Sea, &c. only to bring back a *Mountebank* into his own Country. Surely, surely the *Quack* might have gone the Journey with less expence and a smaller *Equipage*.

The *Greek History* affords us another notable Example in the Kingdom of *Macedonia*. Long before the Birth of King *Philip*, there happen'd a famous Conspiracy, which of *one State* made two, and divided the Court, the Towns and the Families, upon the most trivial occasion imaginable; One *Maleggar*, Governour of a frontier-Town, and General of the *Cavalry*, having an handsome Wife, and withall so good *Natur'd*, as seldom suffer'd any of her Lovers to die of despair. The King hearing of her *Beauty* and *Gallantry*, had a mind to give her a visit in private, but finding her no such exquisite *Beauty*, as *Fame* had represented her to his fancy, he at first sight betrayed his *Disgust*, and presently went away in a *Huff*, which Affront our *stately Dame*, (who had no ill opinion of her own Merit,) resent'd so briskly, that from that very hour she vow'd *Revenge*: And not being able to effect it better, than by corrupting her Husbands fidelity, and debauching him from the service of his Master, she employ'd all her *Charms* to that purpose, till at last by the continual Croakings of this *Night-Raven*, the poor man had lost his Reason, and forgot his *Duty*, and by this *besome Cockatrice* became so Imposon'd, that he quitted the service of his King, and embark'd himself in the party of a Tyrant, without knowing truly, what motion drove him, nor what passion he Reveng'd; He acted a part he understood not, and was but his *Wives Soldier*, when he thought he was the head of the Revolt.

'Tis undoubtedly a truth, that Kings cannot Reign without *Ministers*, and scarce less Certain, that they cannot live without *Favourites*: The wisest Princes in the *World*, the *Augustus's*, and the *Antonines*,  
the

the *Constantines*, and the *Theodosiuses*, if they should *Revive*, would once again, as vvell as formerly, give testimonies of *Humane Affection*, and might with reason love one man (*Ceteris paribus*) rather than another; For virtue is not so austere and Savage as to destroy *Nature*, nor do the *Politicks* oblige a Prince to divest himself of Humanity, his motions need only be *Just* and *well Regulated*; Let him shew his bounty and his *Kindness* to particular persons, let him enjoy his diversions, his Complacences, and his Friendships too, but still it were to be wisht he would observe a *proportion* and *measure* in the distribution of his Favours. Let not *Nero* make his Horse a *Consul*, nor every Fidler a *Minister of State*; Let not a mighty Monarch Debauch *Nobility* (the Screen of Majesty,) by conferring Honours on the *Sons of Earth*, and little people as void of *Quality*, as *Mérit*; Let him not encourage Villany by preferments, the proper *Dowry* of Virtue; nor impoverish the Publick, to make one man unmeasurably Rich. Let there be a man (the dictates both of Religion and Reason allow it) who is the *Princes Confident*, and on whom he may like the Sun, more peculiarly dart down his Beams, but let there not be any, who Day and Night *besiegeth* the King, who by a violent Usurpation (the most *abhorrible Monoply* in Nature) appropriates him to himself: For he who *Impales* a Good which ought to belong to the publick, attempts the same *Injustice*, as if he hid the *Sun* from all the World.

There is nothing that recommends a Prince's *Judgment*, or that is of more Importance to his *safety*, than a discreet *Choice* of his Ministers; A man cannot conduct a *Boat*, nor guide a *Chariot*, nor manage an *Horse*, without making use of Address and Method, and shall those who are to direct Mankind, jump into the *Imploy*, without any preparatory Discipline? We come to the knowledge of *Affaires*, and the dexterity of ordering them, by *Experience* and *Reason*; a *place* does not presently make a man wiser than he was before; nor are we to expect *Revelations*, nor think Heaven obliged to endow a Prince's Ministers with the *Spirit of well Governing*, and render his precipitate Election valid and *successful* by a sudden Illumination; Courtiers are the *matter*, and the Prince is the *Artist*, who can easily render this matter *Fairer* but not better than it is, he can add to it Colours and shape on the outside, but cannot give it any interior Goodness. He can bestow the *Office* and the *Title*, but he cannot confer *Qualifications*; The knowledge of things past, the penetration into things to come: That Light which disembroils the intrigues of the Court, the Science of making War, and the dexterity of treating Peace. In a word, he may make an *Idol*, but he can neither make a *Spirit* of it, nor an *Able man*.

Yet even in Christendom *such Idols* are to be seen, there have been always unworthy persons happy; *Monkies* caressed in Kings Cabinets, and apparell'd in *Cloth of Gold*; There often happens an Authority, which is *Blind and Dumb*, which neither knows nor understands, which appears only and Dazles, *pure refin'd Authority* you may call it, for it has not any *mixture of Virtue or Reason*. There are *Grandees*, who are only remarkable by their *Greatness*, and their Greatness is all without them

them, They resemble certain *fruitless Mountains* in some parts of the World, which produce neither *Herb*, nor *Plant*, they seem to touch Heaven with their stately tops, yet serve the Earth for no *Use*, and therefore their Sterility makes their height *accursed*.

Princes therefore should make a strict inquiry into the Abilities and virtues of those they Employ, they should not suffer themselves to be led by *occasion*, but take for their Instruments such as are able, not such as *stand next*, or first offer themselves; wherein too, they should regard not only a General *Sufficiency*, but a particular fitness for discharging those Charges, in which they place them; They must not think an expert *Souldier*, that hath signalized himself in divers Battels, is therefore qualified to be sent on an *Embassy*, nor make an old *Prodigal Lord*, Treasurer, and submit the *Exchequer* to his dispose, because having in his youth profus'd away all his own Estate, he now speaks admirably well of *Frugality*.

Nor should a Prince presently thrust into his *Council* all those whose *conversation* is grateful to him; we ought to make a difference betwixt persons who *delight* us, and those who are *profitable* to us; betwixt the Recreations of the mind, and the *necessities* of the State; and if a Sovereign take not special care in this *Examen*, he will commit irremediable Errours, and such whereby he may render not only his *own Reign* miserable, but also his memory accursed and reproached in Ages to come. He therefore ought not to follow his own *private Affections* or *Inclinations*, but abandon all *Capricio's* and fantasies in this matter: Let him in other things *spare* and divert himself as he pleaseth, but in a choice of so high Concernment, he must use the *severity* of his *Judgment*, and at first bring with him an *indifferency* of will; It ought to be a pure *operation of Reason*, freed and dispoil'd of *Love* or *Hate*.

For the Mischiefs arising from ill Ministers are no less fatal, than *Vicious*, part of which we have already Recounted, and to sum them up all, is almost as difficult, as to prevent them. If they are *Ignorant*, they Ruin the *State*, their *Master* and *themselves*, by their Weakness; If they are *False* and *Treacherous*, they set the Publick to *sale*, and betray its Interest for *Money*. If they are men of ill *Principles*, they blow up their Prince to *Vanity* by Flatteries, and banish Truth from the Palace. They put him upon extravagant Designs, or endeavour to drown him in Voluptuousness; They exhaust the Royal *Treasury* by their profuseness, and strip poor People to the very Skin to feed their insatiable *Avarice*; they rob the Prince of his noblest and most stable *Throne*, the *hearts of his Subjects*, by creating fears and mutual Jealousies between them; and whilst with vain pretences and endeavours, no less impracticable, than *Unjust*, they would seem to make him more absolute than his Forefathers, they render him less Considerable at home, and consequently less *Rever'd* abroad, than any of his Ancestors, they manage Affairs according to their private Fancies, and hate *publick Councils*; having committed Extravagances that render them liable to Justice, the rest of their life is spent not to serve their Master, but to *save their own Necks*, So that

E

in



in all their following Councils they consult not his *Advantage*, but their *own Defence*, and make his Interests stoop to their Conveniences; what care they how much the people be provoked, they had rather their Country should be involv'd in all the miseries and desolations of a *Civil War*, or be made a Prey to a *Foreign Invader*, than they themselves brought to an Account before an *Impartial Tribunal*; since in the *first Case*, they hope to shift amongst the *Crowd*, but in the *second*, can expect nothing but certain Ruin, for their *Conscious fears* preface what will happen, they know well enough, the *ills* they have done must be defended with greater, and if the *Law* live, they must die, wherefore these being their Courses, and that the *Plague* causes not so great a desolation, as one of these *accursed Favourites*, it might be wisht, that this Prayer might be added to all the publick Litanies of Christians, *Lord turn away from all States an Evil, which is the cause of so many other Evils: Deny not Sovereign Princes the Spirit of Conduct, which is fit for them to Govern by: Give them understanding enough to Council themselves well, and to Chuse their Counsellors as they ought.*

To Conclude, As the first advances of Ill-Court-Favourites are commonly *base* and *shameful*, their progress *Vile*, wicked and destructive, their short Continuances attended with *Hazards* and *Anxieties*, so their *Eclipses* are ever more fatal, and their falls desperate, they are Generally surprized with Ruin, and their defeat is like that of *Forlorn Troops*, cut in peices before they can Rally, or be reinforc'd. Private men oftentimes fall upon their *Leggs* and find Friends to relieve, at least to *Commiserate* them, and *Bankrupt Merchants*, are daily seen to rise again like *Phanixes*, out of their own dust, but with *Courtiers* and *Statesmen* there are no degrees of Misfortune; Those *Ladders* they clamber'd up with so much Sweat, address and difficulty, upon the smallest mis-step, serve but to render their precipitation more notorious; when they are hurl'd down from all those *bubled Glories*, their best comfort is not to *Survive* their destiny, and their greatest misery is, when they outlive themselves, to see their Families *Buried* in their Ruins, and all the advantages of their Honour and Fortune turn'd against them, like an Army dissipated with the fury of its own *Cannon*; Then too late, they find themselves forsaken of all those *Alliances*, which they had with so much subtilty contracted, vainly Imagining to have laid a Foundation of everlasting Greatness: Their *Cobweb policies* are unravel'd in a moment, for no sooner do they begin to decline, but their most *obliged Creatures* shun them most, and like *Haman's Wife* are the *first Harbingers* of their Ruin. Those that were *raised* by their Countenance, not daring to *own* any Love or Honour to their persons, lest they should be involv'd in their Ruin, by being at least suspected, as concern'd in their Crimes, their own *Servants* conclude it but *Justice*, as well as *Prudence*, to expose their faults; Their *Enemies* triumph over them, and even their *Friends* think it Charity enough to afford them an insulting *Pity*, and the *people*, who with reason universally hated, but *feared* them *before*, are now priviledg'd to *Curse* them, nay the Prince himself, in whose service perhaps they wounded their Consciences, and for whose pleasures they *Bleed*, uses them but as the *screen of Envy*, and hoping with their Ruin to gratify many, and

and please *all*, gives them up, when he cannot in prudence longer *support* them, as a *propitiatory Sacrifice* to the enraged Multitude, and becomes as inexorable to their *Petitions*, as they had been formerly to the more *just Requests* of others in distress.

In fine, having long since forfeited their *Innocency* (the sweet retreat of oppressed Virtue) they at last find no *Sanctuary* sufficient to protect them, but are precipitated out of the World, loaded with *Guilt* and *shame*, and the *Ruins* of Nations, and the *destruction* of their *Masters*, and the *Execrations* of all Mankind.

---

FINIS.

---